continual revolution through unending cycles of
pleasure and suffering without any higher hope in
the Lila itself or any issue from it except the
occasional escape of a few from time to time out of
their bondage to this ignorance. We might be
compelled to hold that ruthless and disastrous view
of God's workings if man had no power of self-
transcendence or no power of transforming by
self-knowledge the conditions of the play nearer
and nearer to the truth of the divine Delight. In
that power lies the justification of individual
existence; the individual and the universal unfolding
in themselves the divine light, power, joy of
transcendent Sachchidananda always manifest above
them, always secret behind their surface
appearances,.
this is the secret intention, the ultimate signi-
ficance of the divine play, the Lila. But
it is in themselves, in their transformation but
also their persistence and perfect relations, not in
their self-annihilation that that must be unfolded.
Otherwise there would be no reason for their ever
having existed; the possibility of the Divined
unfolding in the individual is the secret of the
enigma, his presence there and this intention of
self-unfolding the key to the world of

Knowledge-
Ignorance.